

MOUNTAIN LIFE & WORK

**HIGHLAND SOCIETY
IN TRANSITION**

HOWARD W. BEERS

**DECENTRALIZATION AND
SOUTHERN APPALACHIA**

RECTOR R. HARDIN

MOUNTAIN TRIBUTARY, A Poem

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The folk society viewpoint

It has been a common view that the highlanders of Eastern Kentucky constitute a folk society, although anthropologists usually reserve this concept for peoples with longer histories and more stable populations. Settlement of the Cumberland Plateau and adjacent areas was completed little more than a century ago and their isolation had already begun to give way by the 1880's. Furthermore, population in the mountains has never been stable, but has grown rapidly from the beginning. These are not the characteristics of a true-type folk society. However, it is clear that culture and social organization in Eastern Kentucky exhibit many folk-like qualities. It is convenient and not unduly false or fictional to refer to the culture and social organization of the Highlands of the middle Nineteenth Century as a folk society.

It has also been a common view that the destiny of the Highland people depends upon the retention of, or return to the folk-society way of life, and the repudiation of modern industrial and urban encroachments. This view is a special form of agrarianism. Whether or not it is valid is important to any leader of agencies and programs touching the welfare of mountain people. This is true especially because the converse of the folk-society philosophy—that of economic modernism—is now a strong contender for the allegiance of the region's leaders.

The purpose of this article is not to argue the case for either of these contending philosophies, but rather to present an interpretation of the nature of culture and social organization in Eastern Kentucky today.

Consequences of isolation

As settlement ended and population increased, families expanded to clan-like proportions; the hollows filled up with people; land-holdings were

divided and re-divided. The whole area and each locality within it remained in comparative economic and social isolation during a period of three to five human generations. Only the Civil War disturbed this condition before the commercial exploitation of the forests and mines began in the last quarter of the Nineteenth Century. This isolation lasted long enough to establish firmly the pattern of customs and traditions that are commonly thought to be distinctive of the mountain people. Had the growth of population been a result of in-migration rather than of natural increase, this stabilization of culture would not have occurred.

The details of this way of living are widely known as *curiosa* to outsiders. Significantly, they include certain patterns of action that would probably not be found in a true folk society. The agricultural practices of a folk are likely to be more conservational than exploitive. Measures to husband soil fertility, such as terracing and the recovery of manure, and a whole complex of customs designed to maintain resources would characterize the culture of an ancient peasant community. Many of the folkways in the Eastern Kentucky Highlands, however, have been loaded more in the direction of exploitation than of husbandry. Here is a list of practices in agriculture and forestry to illustrate this point: planting corn on hillsides without terracing or other efforts to prevent erosion, planting corn on the same ground in successive years without any effort to restore fertility, plowing without regard to contour, permitting forest fires to go unchecked, permitting erosion to go unchecked, cutting trees for fuel without regard to specie or condition, hunting squirrels "when mulberries are ripe" (out of season); cropping without use of fertilizer, manure or cover crops; burning fields to scare out rabbits; cutting or burning trees to get squirrels or coons; pounding, seining, snagging, and dynamiting fish,

sawing nonuniform lumber with outmoded saws, letting piled lumber warp and deteriorate, wasting excessive amounts of usable wood in long-butts, cull sections and tops; felling trees without regard for injury to young growth, high-grading and clear-cutting timber; burning brush and broom sedge. Added to the facts of a relatively short cultural history and of rapid population change, these illustrations of resource-depleting folkways further weaken the candidacy of the area for classification as a folk society. They illustrate also the presence of customs that few, if any, rationally inclined enthusiasts for the "good old ways" would desire to perpetuate.

In support of the aforesaid candidacy, however, is the obvious dominance of familism. Every aspect of personal behavior and group relationships is influenced by the all-embracing structure of the family. Kinship sets the matrix within which politics and government as well as organizations for religion, education, and sociability are developed, and complete familism is a trait of the true-type folk society.

The present transition

It is clear to any observer, however, that Highland society now is in transition. When contrasted to the accessibility of most rural regions in the United States, the isolation of the Highlands is still extreme, but when compared with its own earlier condition, the area is seen to have established many contacts with the outside. The development of timbering and mining, accompanied by rail transportation and later a highway system were important forces destroying seclusion.

Economic activity in the early period was for subsistence purposes and not for the market, and this too is characteristic of a folk society. But increased reliance upon money was another factor affecting isolation. Work for wages was rare before the development of timbering and mining. After this, money was more definitely a part of the local pattern of expectation, and the local economy was more intimately tied into the larger economy. Migration, followed by contacts of migrant children with their parental homes, has been another factor breaking down isolation. Influences from the outside were brought in also by business organization and government. Capital and management for timbering and mining were from

the outside. The "revenooer" was from the outside. During and after the Great Depression, succor was from the outside. Unemployment relief through WPA and NYA, categorical social security, the agricultural programs (AAA, FSA, etc.), the opening of roads, the building of schools, the payment of "benefits" for specific farm practices—these were all agencies of attack upon isolation.

How disorganization starts

When a folk-society meets alien forces that finally penetrate to its inner being, various results are possible. If the strange items are few and weak, they are likely to be assimilated by the native culture, which later will show little trace of the penetration. If the invading traits are more numerous and stronger, however, tensions develop within the folk society. Old beliefs and practices are challenged, yet the new ways do not seem wholly satisfactory. Some individuals, usually young persons, begin to ignore or even to resist tradition. A period of cultural transition ensues while adjustments in culture and social organization are being attempted. During the transition contradictory types of behavior will be noted. There will be some confusion and inconsistency among events, and various manifestations of conflict within groups—and within personalities. The early stages of transition are thus recognized as social disorganization.

Such a period of cultural and social transition was brought to the Highland area by the various influences, mentioned briefly above, that broke its isolation; aided and abetted by the continued operation of population growth and of exploitive folkways. The effects are seen in parallel circumstances each closely related to the other. One is extreme depletion of resources; the other is social disorganization. To restore resources would involve social reorganization; to restore social organization would require replenishment of resources. It is hardly possible that either can occur without the other. More social research is needed to test this disorganization-depletion hypothesis, of course, but there are some evidences as well as *a priori* grounds for recording it here in this abbreviated form. At least it will serve the purpose of stimulating critical discussion among leaders concerned with long-time welfare in mountain communities.

Rural and urban disorganization contrasted.

The general pattern of social disorganization in Eastern Kentucky is like that which arises in "an unsuccessful attempt to live in two worlds of divergent standards" (Dawson and Gettys: *Introduction to Sociology*). It is analogous to disorganization in such an immigrant neighborhood as Little Sicily in Chicago, but has a different origin. In Little Sicily, immigrants who had invaded one area of the city retained the stable peasant culture in which they were reared. Their families were observed to disintegrate "with the increased contacts of the second generation with American life . . . If the child conforms to the American definition he is delinquent in the eyes of the family; if he conforms to the family definition he is delinquent in the eyes of the American law" (Zorbaugh: *The Gold Coast and the Slum*). In Chicago, the invading culture tended to break at points of contact with the American way; in Eastern Kentucky the stable culture tended to break at points of invasion. The elements of disorganization are comparable. Sociologically, the clash of cultures in Eastern Kentucky, like that in Little Sicily, has introduced a period of social transition, in which the early stages are characterized by confusion and undefined trends.

Social disorganization, of course, involves a dissolution of established folkways; and its ultimate outcome, if permitted to occur, could be only the complete destruction of the society involved. But this is only a theoretical possibility, and it cannot happen in reality because disorganizing and reorganizing influences operate simultaneously. While the old ways yield, new ones are being formed within the conflict. The seeds of future adjustment are to be sought within the very culture that is breaking down. Hence, if it is desired to influence social development by means of planning, there can be no more auspicious moment than that of disorganization and transition. At such a time the forces that would normally resist change are already challenged. It is certain that change will occur, and the possibility of influencing its direction is greater than during a time of stability. This is an important practical observation, and it offers encouragement to those who wish to have a hand in shaping the future Highland community.

Evidences of disorganization

There are several evidences of social transition and disorganization in the area. In speech, obsolete Anglo-Saxon word forms are intermingled with contemporary urban argot. This, to be sure, is not a specific form of social disorganization, but nothing is more basic in culture than language, and as Dewey said, "Society is communication." A mixed speech betrays a mixed culture. In religion, the usual expressions and rituals are more informal and of a lower order than those characteristic of the pre-settlement ancestors of the mountain people. Episcopal and presbyterian organization was once more prevalent than now. Religious workers are able to bear out this observation with many specific examples. In local art, recreation, and music, present customs bear traces of Elizabethan English culture, but generally of declining rather than improved artistic quality. The pre-legal (rather than illegal) blood feud, which was historically a socially sanctioned manner of expiating justice, largely disappeared with the arrival of formal law and the establishment of courts, but the decisions of juries today reflect the influence of earlier unwritten codes. Dismissal of charges, acquittals, short sentences and commutations of sentence are frequent. The taking of human life, when it happens, is now criminal, and seems to be motivated by the same factors of disorganization that account for homicide elsewhere in the United States. In government, the pioneer pattern of highly personal politics has continued to prevail, even though the scope of effective governmental relations has broadened to statewide and national proportions to which impersonal standards are more appropriate. In education, sporadic school attendance and widespread illiteracy show incomplete acceptance of the modern standard.

The changing nature of proprietorship

The sense of proprietorship also is reported to have weakened with the current disorganization, although more evidence is necessary to establish this point. In the culture-fixing period of isolation, ownership in the form of individual and family rights to land and home was implanted in strong feelings of possession. But proprietorship is not synonymous with stewardship. Owning or

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Mountain Tributary

RUTH E. CAMPBELL

What are men that we are mindful of them
Or the sons of the generations of men?

What hold on life or on faith had they
Who moved in the hazardous westward tide,
Breaking through passes which still divide
The ways of the hills from the plainsman's way?
What is the mind of a lonely man
That his memory covers so wide a span:
Whose sons are Augustus, Homer and Lee,
Ulysses and Vergil, Jason and Boone;
Who sets his words to an old-world tune
And frames his hymns in an ancient key?

What is man that he holds his pride,
So much to nourish it denied?

What kind of men are these from the hills
Who are part of the river of men?
We can look into their eyes and go back,
Up the Potomac and Mississippi,
The Ohio and Tennessee and Cumberland,
To the heads of the hollows,
To the creeks which run between boulders
(Quiet in the fall as the leaves that drift
Down the rivers to the seas which circle us all).

They came behind Daniel Boone—
The river of men at flood crest
That broke through the Wilderness Trail
And poured through the wall
Of granite, of sandstone, of limestone and green—
The living flood of the strong,
Over the living green
To the broad and unvalled prairies and plains.

But some of the strong were left,
And the weak, as the tide moved on:
Those who found water and land beside it,
And those who needed the shelter of hills—
Shelter from winds and the wide loneliness of
plains.

(We are all as lonely as a mountain hollow.
The sounds that come to us float and die
Apart from all other sound,

Each hollow apart,
And the silence remains for unbroken days.
We listen, and follow
An echo of sound that will lead to the open space
Of another heart.
But the hills are forever closing us round.)

It was a deep and narrow grave for some—
Stark living with a Bible and a musket.
They ringed their trees and pushed their way
Up the wilderness slopes,
Each bench a foothold
For life against hunger.
They sang their strangely stern and somber hymns—
"How Firm a Foundation" and "Amazing Grace"—
To a God who taketh away.
Calvary they understood
Out of the dark Good Friday of their lives,
And Easter was a deeper thing
Than plenteousness in life;
For in a place
Where rock will break a plow sunk further
Than the width of a man's hand
Jordan divides man's labor from his peace.

And yet the way they sing
Is sometimes like the way
Higher on the hill
Spring breaks from day to day
Or light climbs up the gray,
Pointing it with color till
One can with sureness say
This color makes a spring.

They know the sky
(Beyond the hills their frame of reference)
For it has been their peace
As they pushed their world of the plow,
The broken plow and the broken land,
To the edge of the ridge.
And they carry to the sky
Their intimate knowledge of earth,
Of the dark veins under the soil,
For they have lived in them day after day,
Transmuting the coal to bread.

Give us this day our daily bread
For in our bread our souls are fed.
The living beauty of God's seed
Is consecrated by our need;

And spring to us who use the earth
Is more than symbol of rebirth:
Rather the line between life and death,
Life in the balance from breath to breath.
Till the seed is the stalk and the stalk the ear
Man must live with an ancient fear;
Forever at the entrance to Paradise
The sweat of the brow is the asking price.
(This is the meaning of autumn's glory—
That it seals with harvest the Easter story.)

Our Father which art in the earth and sky,
That man has hungered for more than bread
And yet plows stones that his body be fed
(Turning stones to bread lest the body die)—
That his faith can survive as his pillar of flame
Hallowéd by Thy name.

Decentralization and Southern Appalachia

RECTOR R. HARDIN

On that fateful day in 1945 when the atomic bomb fell with such devastating effects upon Hiroshima it completed a series of steps through which a "Sword of Damocles" was suspended above the heads of our great industrial centers. The long range bomber plane, the "Buzz bomb," the carrying balloon, and the jet propelled plane had all added their influence to the growing danger of centralization in industrial production. The many effects of the atomic revolution are not clearly visible at this early period, but it can be predicted with assurance that the industrial pattern of the future will differ from the pattern of the past. Perhaps it would be more accurate to say that atomic power may stimulate a trend already in evidence before the beginning of World War II. The migration of industry and the decentralization of industry are terms frequently used to designate changes in the location of production plants. Throughout the nineteenth century the predominant tide in industrial production rolled on toward concentration and consolidation of business enterprise into larger and larger units. The continuous process and the assembly line of mass production resulted in concentration of population in industrial centers. Although this development has continued to the present time it is possible to discern a reverse movement in the currents of production that has consistently gained momentum with the passing years. In France prior to the German occupation this decentralization movement had progressed to the point where many weavers had established their looms and spinning equipment out in their homes in the country. The rapid development of rural electric power in France made this type of production possible and profitable. A similar movement accompanied the cooperative programs in Denmark, Sweden, and Switzerland.

In the United States the movement has had its greatest influence in the textile field and in local service industries. When the cotton mills and hosiery mills moved from New England to the South, part of the change was a decentralization program. Although there are many old type cotton mills operating in the South, the tendency is to

build specialized producer's units in small villages or out in the country. The special spinning mill, mercerizing plant, or weaving shed replaced the old style combination mill. The new units provided better light, better sanitary conditions, and better social patterns. The village was a rural village, and the workers had gardens and other conveniences of small towns. In most cases everyone could know personally all the workers in the village, so the social and moral standards remained higher than those in the old type mill town.

The TVA has done more to make possible the development of decentralization through its policy of power extension than any single factor. The idea has been extended to many areas in the United States and will no doubt continue to expand. In the current trends in scientific location of plants the tendency is to consider many factors. Professor Ralph C. Davis in his book on *Industrial Organization* says that the primary factors affecting location of plants are: "1. the relation of the site to material supplies, 2. its relation to the market in which the product is distributed, 3. the character and availability of transportation facilities, 4. the labor supply, and 5. power." He points out that there is no definite type of business organization that is superior in all phases of production. The large manufacturing communities have certain advantages, but they also have certain disadvantages. Likewise, the small manufacturing communities possess certain advantages, but in turn have their disadvantages. Among the influences leading to decentralization are potential economies in cost of factory sites and buildings, opportunity for better housing facilities for employees close to their place of work, and savings in transportation costs that are higher in city traffic. The manufacturer in the small community is likely to have a labor supply that is native born and potentially more stable and productive. A large number of workers will own their own homes, and in most cases the executives are a part of the economy, and as such are able to know and work with the employees more success-

fully. Now added to these stimulants to decentralization is the threat posed by the atomic bomb and long range air bombing facilities. Decentralization has moved with great rapidity in Russia, and in the future the United States will doubtless follow a similar course.

How does this trend toward decentralization affect the future economic possibilities of the Southern Mountains? In answering this question there are several observations that should be made. It is obvious that the decentralization movement will bring new interests and new patterns to many rural areas, and if our area shares in this general movement we may expect moderate changes. But we are interested in having more than a moderate improvement in the Southern Mountains. The question then becomes a more specialized one. What are the particular resources and opportunities for economic and social development in this region? Are there certain factors that offer a chance for greater progress in this movement in Southern Appalachia than in the country at large? It seems to me that such is the case. In line with this conclusion I would like to list and analyze briefly some of those special factors that should favor future advancement for the mountain areas in the decentralization of industry.

Before turning to the special application of the decentralization movement to the Southern Mountains, I would like to trace in brief outline what seems to me to be the major problems of this area. One of the first things to note is the fact that the region has been largely dependent upon agriculture, lumbering, and mining for its income. Of these, the major sustenance has come from farming. It has, however, become increasingly evident that with the present system of agriculture, the population of the area cannot be supplied with even a bare subsistence standard of living. The per capita income in the mountain counties is the lowest for the entire country, and in almost every measure except in population, these counties rank at the bottom of the scale. While it is true that great improvement can be made through better farming, better farming alone will not be enough to balance the economy. There must be other interests and other sources of income if the economic future is to be more cheerful than the past. Electric power lines which furnish power to distant areas provide one of the necessities for industrial

development. This power, I would list, as the first and most important factor which offers hope for industrial success in this area. As long as the industrial plant had to hover near a steam engine or a waterfall, decentralization was impeded. It is now possible for prospective entrepreneurs to have reasonable electric power rates anywhere in this region. The influence of this factor is bound to tip the scales in favor of this section for future industrial progress.

The second major factor that I wish to mention is the presence of a potentially efficient labor supply. The population may still be shackled with many customs and traditions that impede progress, but fundamentally the people are the descendants of sturdy, truthful, spiritual, and honest races. With training and instruction these people can become as skillful and dependable as any labor force in the world. Each year thousands leave in search of greater opportunities, and most of these would prefer to remain at home if careers comparable to those abroad could be offered. In the final analysis power and population are the two most important factors in industrial production.

A third factor that exists in considerable quantities is that of raw materials or natural resources. Although the area does not possess this factor to the same extent as the first two, nevertheless, there are ample resources to support a very great amount of industrial production. The region has coal, some iron, timber, marble, clay, and numerous other minerals.

A fourth factor that is very important in achieving a balanced economy is adequate transportation facilities. On this score the region has a very definite handicap. But with the growing emphasis on good roads and with equalization of the railroad freight rates, the future looks favorable to a partial solution of this difficulty. I do not believe that the mountains will remain much longer in a state of isolation as a result of poor roads.

One of the factors that has long hampered industrial development in the Southern Mountains is scarcity of capital. An adequate supply of capital must be available before much can be accomplished in developing an industrial program. but here again the owners of capital are becoming aware of the opportunities to be found in the South,

and in the Southern Highlands especially. Where could small industrial plants be built with greater safety than in this area? In any future war this location would offer one of the safest positions for industrial plants in the nation. Hence, it seems to me that on this score we may anticipate a very definite change for the better in the immediate future.

Finally, the presence of enthusiastic entrepreneurs is absolutely essential. Without promoters our natural advantages may languish and die. In this field we have had our greatest disadvantage. In the past business leaders and prospective manufacturers have turned to other areas for the location of their plants. The region has consistently lost its most aggressive young men, and the energy reared in the mountains has powered the great industrial organizations in the North and East. Our schools have not given adequate attention to selling the advantages of our native counties, and our novels indicate that a young man must seek his fortune in some distant land. Such industrial development as has come has been largely of the exploitative variety, and the profits have all too frequently gone to swell the investment funds in other parts of the country. Perhaps the greatest shortage of economic factors in Southern Appalachia is the shortage of efficient business leaders. This is a shortage that can be gradually reduced by training programs and by importation of entrepreneurs from other areas. It seems quite likely that the publicity given the region by the TVA and other agencies will soon result in more active promoters and business men coming to this section for special careers.

I should hesitate to close this essay without mentioning some of the specific fields of possible future economic development. One of the most obvious and most neglected industries is that of the tourist trade. Switzerland by exploiting its natural attractions has turned the tourist industry into a valuable asset in balancing her economy. Those that patronize the scenic resorts purchase much of the Swiss production. Agricultural and industrial production is stimulated and an expanded economy is made possible. The Southern Mountain area is the logical vacation land for the millions of Americans that seek rest during the summer months. The lack of adequate tourist accommodations and poorly managed advertising

campaigns have prevented the normal development that might be expected in this field. Likewise the failure of the people to exploit the natural, historical, and peculiar attractions of this region has hampered the growth of a profitable tourist industry. In the future I believe that integrated systems of roads and a vigorous advertising campaign may lead to great progress in this field.

For years this area has been advertising its handicrafts and playing up the appeal of the perpetuation of those ancient hand skills. It is quite likely that with the increased tourist traffic a larger quantity of these products can be marketed. I am sure that some expansion may be expected in this production, but I do not believe that this particular program offers an adequate industrial program to balance the economy of the mountains. Every effort should be made to continue such production and to add any additional craft products for which the materials and skills are available, but the market for hand produced goods is a market with definite limitations. Hence it is highly important that additional industries be introduced.

In line with the decentralization of industry, it seems possible for some of the small manufacturing plants to prove economical if located in the mountains near the source of materials and available labor supply. These small industrial organizations must produce some article that can compete favorably with similar products turned out anywhere in the country. Furthermore, these articles must be such as to call for repeat orders, and should be used in quantities adequate to justify continuous production. Perhaps in the production of well-designed and well-built furniture, which is produced more economically than hand-made patterns, the region might find an excellent addition to its economy. Power from the TVA is available, and much of the special wood that is needed grows in the local forests. Furthermore, in this field the people inherit special aptitudes for working with wood. Another of the possible small industries is the exploitation of the special clays for pottery which are found in many areas of the mountains. Small pottery plants may be established with little investment and the products are such as to continue in demand. Marble of good

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Mary Rose McCord: A Tribute

MARY P. DUPUY

"Will there be prayer meeting tonight?" The young woman stood upon the doorstep of her first mountain home, she fresh from city and college classroom, the house sodden and worn with hard living. She stood in the rain and took the proffered key. "This is prayer meeting night. Will there be any?" There must have been swift thinking, what with the newness, the fatigue, the bleakness of the unopened house. "Yes" was the answer. She unlocked the door, made a fire and knelt before it. There was prayer meeting that night in Brittain's Cove. Thus the first incident in Mary Rose McCord's life in the southern mountains symbolized the thirty years that were to follow. Always there were quick and steadfast decisions, unlocked doors, kindled fires; always she drew strength from the inexhaustible source.

Miss McCord's death in December, 1945 has been followed by fine and worthy tributes, the tenderness of these coming from the men and women to whose life she had unlocked a door, in whose spirit she kindled a fire. This brief sketch represents her fellow workers in eastern Kentucky whose association and friendship with her began in the horseback years of the early twenties. They were years in which social and industrial changes began throughout the highlands, changes for which there was better adjustment because of the work of such people as Miss Katherine Pettit, Miss May Stone and Miss Rose McCord. They were leaders with the vitality of mind and the vision that can accept change, adapt to it, and appropriate from it for their community's need, while striving courageously to conserve all that is fine and irreplaceable.

Miss McCord rightly said of herself "I inherited the urge to pioneer," and rightly felt that her roots belonged in Kentucky soil, her great-grandparents having come from that state to Illinois in the early nineteenth century. They were valiant and God-fearing folk and influential for good in the rugged early days of central Illinois. Out of their strong Presbyterian faith came ministers and teachers and the organization of churches. In the Presbyterian Church of Vandalia, organized and min-

istered to by her grandfather, Miss McCord was later to be made an honorary elder and in it she last worshipped. As a young woman, Miss McCord was educated at Blackburn College and taught there and in Jacksonville Woman's College. Throughout her life she carried happy reminiscences of these teaching years and the long-time affection of her students.

From this she joined Mr. Edgar McCord, her loved brother, in settlement work in New York City. It was in this period that she dedicated herself to service in the southern mountain field and under the Board of National Missions of the Presbyterian Church, U.S.A. went forth in 1901 to hold her first rainy-night prayer meeting in the remote and then difficult corner of the North Carolina Blue Ridge known as Brittain's Cove. She weathered the back-breaking yet humorous handicaps and then went into Marshall, Madison County, North Carolina. Though her work centered in a small Academy, it extended to the farthest reaches of the community. Her emphasis was on community self-building. A few years since, we visited Marshall, carrying Miss McCord's verbal introductions to the busy county seat. Her messages took us to the court house, to business houses, to a well-organized church and modern school buildings, and into attractive homes. The community building had gone on through its mature leaders who were among the small boys and girls for whom, thirty-five years before, she had unlocked a door and made a fire.

The same experience was repeated in Rockcastle County, Kentucky, in Mt. Vernon, another county seat. The small church school for girls, later known as Langdon Memorial, the only local school worthy of the name, was a starting point for a program of well-rounded community life. The church became a center for the young people whom she guided into it and so under-girded the community with a foundation of Christian training. An active Woman's Club initiated civic improvements and enlisted services from the state Highway and Health Departments. Public responsibility for its own welfare—its own schools, church,

law and order, sanitation—was assumed, and the church Board could gradually withdraw its leadership. The girls who so loved her winsome companionship, her books and pretty feminine ways, her strength and eager spirit, have revered her name as an honored household guest and followed the clear ideals that she held before them. They now plan to endow a room in her memory in the prospective first Rockcastle County Hospital.

To have guided two communities toward self-confident, Christian-minded living would seem a fair and generous life work. But pioneer blood is rich and Miss McCord was a rare combination of home-lover and adventurer. She asked for a rest and then a quest. The quest was to go farther into the mountains to find a community—it must, she said, be in Kentucky—that yearned for, yet was not supplied with, more than crumbs from life's abundant table. The Board of National Missions assured support and she spent a year prospecting for the location of her choice. In Hyden, a settlement in Leslie County, one of the inner and isolated counties of Kentucky, a Presbyterian minister bespoke her attention on behalf of his county, untouched by any form of modern communication or contact. For a week, "The Lord's Prospector" as she was once lovingly called, rode up and down and across the streams, across the ridges and into the hollows, "in the hottest September in history," searching out the inaccessible, the mountain-bound, localities. At once her interest was caught by the Wooton's Creek neighborhood on Cutshin. She rode miles to other settlements that had already begun their work. At Pine Mountain, William Creech advised, "Go back to Cutshin—they want me and Katherine and Ethel (Miss Pettit and Mrs. Zande) to go but we have more than we can do here. Go to the mouth of 'Ooton's Creek on Cutshin." It was there that she did go, where "a flock was waiting for a shepherd." A meeting was arranged in the ill-lighted school house with many men and women of Wooton's Creek and a small group from New York, and the situation and its possibilities talked through. On Wooton's Creek, in Leslie County, self-styled at that time "the lostest county in Kentucky," the quest was ended. It is here that Miss McCord was most closely identified and her major life work began.

In the spring of 1917, with a former associate,

Miss Maude Rowles, the move to the small settlement was made. They had spent that summer in Owsley, a neighboring County, yet the trip to Leslie, only fifty miles by crow's flight over the roadless ridges, involved the hazards and hardships and humors of any early exploration. It involved three days and nights at a season when "the bottom was out of the roads" and "tides" in the creeks. By foot, by wagon, thirty miles by railway, again by wagon, by foot, by muleback and Mary Rose McCord and Wooton became one.

The only possible home was an abandoned four-room cottage on a wooded knoll, outwardly untenable. Her womanly gift for creating both comfort and "atmosphere" transformed the unpleasant, unsanitary house. Calimine, cream curtains, books on homemade shelves, flowers, the screened bedroom privacy, all a finesse of living beyond essential furniture, brought a stream of visitors. One woman's praise satisfied them, "It just don't favor itself nary a bit." Of the first spring, Miss McCord once wrote, "Such fun it all was . . . The work of making a home and a garden won for us the reputation of being 'the workingest women on the creek . . . They expected us to pray with them when they came but not to work so hard with our hands. It was a fine contact in getting acquainted." The first cottage later housed Fireside Industries and remains on the Community Center grounds, best loved of the group of buildings on the hillside above "'Ooton's Creek." By 1920 a commodious building of native timber stood beside it. In its panelled walls Miss McCord opened the door, in the stone chimney-place built a fire, and so made a home for a larger staff and a widened community.

Such localities as Wooton's Creek in 1917, physically and socially detached, without benefit of agencies for self-development, are not uncommon social phenomena. Nor is the implanting by church Boards of leaders, and facilities for opening opportunities, peculiar to this situation. The courageous, devoted and modest men and women, moreover, who have borne similar responsibilities throughout the mountains make a number of heroic size. The significance, rather, of Miss McCord's life is the swiftness of results achieved in fifteen years and the soundness of the foundation that she built for individual and community development. While many developments event-

ually would have come in this fast-moving century, they came more quickly and appropriately to Leslie County for the foresight and imagination and unflagging faith of one woman in whom was mingled a gentle culture and an undampened and persistent courage.

There are elements in her work that bear analysis. One was the ability to coordinate. There was mutual loyalty and support with her Board of National Missions; she caught the interest and utilized the services of all state agencies—health, highway, forestry, agriculture, education; she quickly recognized and capitalized for leadership and effort the fine quality of men and women around her. These three, church Board, state agencies and local community, Miss McCord drew together and coordinated their resources. Another characteristic a friend has recently called her “experimental spirit.” Until the last of her eighty-four year, she constantly sought the new, the improved, the better method, the enlarged idea, the possible service, wanting it always, not only for her own Wooton people, but for all “the mountains,” that she wholly loved. Added to her ability to coordinate and to adventure with the new there was a natural spontaneity and grace of person and manner, and a grace of spirit that were winning. Through these things was her contribution made significant.

The Wooton work, centralized largely in the one community, carried forward the usual program for promoting enlarged, productive living. The first nurse in a wide area joined Miss McCord in a few months. Mrs. Nola Pease Vander Meer for a number of years worked with her in a varied and necessary health program. Bedside nursing, health education, early and many tonsil, dental and eye clinics given by the State Public Health Department, under handicapping conditions; and finally, largely by local donations of materials and labor, a small infirmary also stood on the hill. These health services were the only ones in the county until the opening of the Frontier Nursing Service.

Parallel with this was the equally urgent need for better schools. Miss McCord's ardent efforts to bring better teachers, buildings and equipment resulted in a four-room school building and personal interest in selection of teachers. From this Wooton school and community many young

people have continued to go into private and public high schools, to colleges and some into professional study and are among the best teachers, lawyers, physicians, farmers, homemakers, business men of eastern Kentucky.

An evidence of Miss McCord's aliveness to fresh trends led to the community evening school in 1925 for which she enlisted Mrs. Marguerite Butler Bidstrup's help. The following year a small community Folk School was held, twenty young men and women spending a week in the center in true folk-school education and spirit. Her interest in adult education took form as well in the Improvement League, the church training school for leadership, in bringing before the neighborhood all possible resources for any educational growth.

For the basic economic needs Miss McCord secured most gratifying help from the University of Kentucky Extension Service whose specialists in farm methods, stock, pasturage, and poultry brought better production, better markets and income. Miss McCord's sense of the continued economic need made the Rev. Benton Deaton her choice as her successor, combining as he does an agricultural as well as ministerial experience and training.

Her work on Wooton's Creek was begun in World War I and she was made County Food Administrator. It was an opportunity for securing help in summer canning and full-time demonstration work grew from it. The first county agent came as the result of months of planning for state and local support. It was the same unflagging faith and persistent courage that thus opened better farming possibilities in a section that contains greater potential wealth of coal and lumber than of soil. The Wooton booths and representation of farm, home and 4-H work have often been a part of the Eastern Kentucky Harvest Festival.

Miss McCord rightly realized at once that real progress was futile as long as there was not a foot of hard-surfaced road within the county, and she soon began to teach the lessons of roadbuilding. Feeling once that local men could do more towards draining and filling holes she secretly commandeered the women and one morning, duly equipped, they were seen along the road by the discomfited men. In previous years she had been one of the in-

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"Stay Yourself And Wonder"

At the time when the councils of the nations are struggling to meet the overpowering problems raised by the discovery of atomic power it seems proper for a periodical which deals exclusively with matters in the region where this was developed and harnessed to record its impressions. No apology is offered, but this explanation in case it should appear that we are tardy or presumptuous. Something as stupendous as this is more than a current topic. Nothing now nor in the future in all the affairs of men is outside the shadow cast by its possibilities. Oak Ridge, Tennessee, in the Cumberland Mountains is a name for all time.

Because their message is universal as is the problem with which they deal we record two writings from the region. One by a minister, the other by the children of those who worked on the bomb.(Ed.)

STAY YOURSELVES AND WONDER*

In the hinterlands of the South the energy of the atom was unleashed. In a region where the benefits of the age of steam, the industrial revolution, and the age of electricity are only now slowly beginning to penetrate, a new age of power was ushered in whose promises hold more of glory and of gloom than any previous age. In an area where applied science is still a cause for wonder and where poor soil makes poor people the dust of creation was made to yield its secret. Out of the concentrated labors of the best scientists in the country in the most illiterate section of the country has come the revolutionary discovery of a new age in human affairs.

"Dazed shall you be, and amazed," says Moffatt, translating "Stay yourselves and wonder," from Isaiah 29:9. There is much daze and little amazement over a contrast that should make the most bovinely placid stare in open-eyed wonder. There is little or no imaginative "follow-through" as we try to walk the tight-rope of international bargaining with the atomic bomb in our hands. The political judgment not to share the secret is generally accepted as better than the judgment of the scientists

for open discoveries openly sought and openly arrived at among all nations.

Meanwhile the churches and the Church in the South are as silent (as elsewhere) on the potentialities of the atomic age as they were on the age of slavery, steam or electricity. Here and there the voices of prophets are heard but in the main there is no humbling sense of the universal judgment of God in which local guilt and world guilt are joined in a kingdom of evil that comes down to "Thou art the man!" Religion without ethical content and social vision still flourishes and afflicts a region that has made the world to stare in horror and in hope.

In such an hour as this fraught with unmitigated woe the doomsong of the prophet must be heard again lest we miss the salvation in the judgment now passing over us and come to live as men without hope. In voicing the saving-judgments of God the prophet must ever include himself. There is no preaching of salvation to a people without identification with the people. Not "they have sinned" but "we have sinned." The prophet ceases to be a prophet when he forsakes the people to stand on a pedestal even if it be a pulpit.

There is no immunity from the common guilt in a title. And after the prophet has done and continues to do all that he can do to herald the Good News of God in an evil day and to mitigate the sufferings of his people the one word left for him to say is: "We are unprofitable servants. We have done only what we ought to have done."

ATOMIC PEACE

An Open Letter to Modern Youth*

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish . . .

We, the students of the high school at Oak Ridge, Tennessee, believe that our Christmas service to the world should be to tell it what we think about the atomic bomb. We have never known a peaceful Christmas. Most urgently we want one while we still are young. While the

* From "PROPHETIC RELIGION" (Winter 1945) by T. B. Cowan, by kindness of FELLOWSHIP OF SOUTHERN CHURCHMEN

* From "Oak Leaf" student paper Oak Ridge High School, Oak Ridge, Tennessee By permission.

atomic bomb threatens, we fear that there can be no peace for us nor for the world.

To stop a war and save the lives of millions, our fathers and our brothers made this bomb. It served its purpose well. Before Oak Ridge was, some of them labored long and hard to split the atom. In finding out its secrets, they learned full well its power for good and ill. While it remains unbridled, they fear this power. We share their fear.

We have listened to those of them who are our scientists. We believe them. This is what they say: "As scientists, we know the thing we've made. Here is titanic power to bring blessing undreamed of to our world—or to wreck it altogether. As scientists, we consider it probable that one person of every three of you will one day die because of it." Fathers would not say this to their children to deceive them.

We do not want to die a needless death. As you do, we want to live. Long years hence, we want to share our children's Christmasses. We want to live to give them birth and know with them untroubled peace at Christmastide. This we can have, if atomic cities such as ours are let to realize their promise. Dedicated to purposes of life, this power that man at last has found, can so supply the world, that wars born of want and deprivation or the fear of these need never be again. The promise will cancel out the threat, if we have eyes to see. We must have vision.

We wish that you could know Oak Ridge—know what it is to grow up almost in the shadows of these massive factories which can bring glory to the world or utter desolation. You would listen then when our scientists speak. You would know the awful weight of responsibility that rests on them and us. You would hear and heed their pleading—while you could. When they told you, as they have told us, that if another war comes, this power, propelled by rocket engines,

can from afar kill 40,000,000 people in a single night, you would rise as one to tell the men who lead us, "In the name of Christ the man and Christ the child, this must not be!"

Our schools, first to find this power for good or evil, will suffer with the first if we do not use it well. One of our scientists has said: "It seems fairly obvious that a large part of atomic research in the future will be carried out in conjunction with universities. This being true, it is evident that these universities would be prime targets in any future war." To save themselves our schools must think—and act. As students we are under especial obligation to help. We can not be indifferent. The cynic's voice is now the voice of death. We want to realize the promise of atomic power. To do this freely, we must end its threat.

We are alarmed that this terrible menace has not been more generally recognized. Together with our scientists, we are extremely perturbed at the present lack of adequate coverage by our nation's press of the testimony which is being presented before the McMahon Committee. Here is the handwriting on the wall. The people must see it. We, the youth of America, must help them to see it—or we, with them, are lost. Congress wants to know what the people think. The people must think—and they must speak.

We students believe, as do an overwhelming number of Oak Ridge people with access to the information which is pertinent, that international control of some sort for the atomic bomb is an absolute necessity. Our statesmen will find a way to bring this about, when the people say they must. Therefore, we wish to join our elders in a mandate to the government of the United States so to govern us that atomic energy will henceforth be used only for peaceful, constructive purposes.

In the spirit of the Prince of Peace, we ask it.

Youth Council on the Atomic Crisis.

Helping the Rural Minister

VLADIMIR E. HARTMAN

In direct proportion to the needs of the community must the minister be resourceful in understanding those needs and in being sympathetic with such helps as are available. Yet so often in those communities where the need is greatest the minister is particularly handicapped by a limited conception of his mission and challenge. For instance, some county agents and other rural leaders have stated that many rural preachers make it difficult to carry on their programs. Some preachers are described as "barriers to progress" and as being responsible for "dividing the community." These are the preachers who oppose other than "religious" meetings in the churches. Such widespread attitudes prohibit meetings on matters of community concern in the church which is, in many communities, the only building available.

Well trained ministers are few in number and proportion in the rural areas of the Southern Highlands. In her studies a decade ago Elizabeth Hooker found that "less than one in nine are graduates of both college and seminary. Eighty per cent have attended neither college nor seminary. Two out of five of these men had not completed elementary school; one in twenty-five had not been to school at all and several could not even read." Yet these untrained men feel that they are on an equal status with the others in that they are "ordained." Denominational patterns and requirements vary according to the demand and will of the local constituency, and this often makes it very easy for untrained men who feel that they have been "called" to be ordained by their fellows in a local church or an associational meeting. In one church in Jackson County, North Carolina, there are thirteen "ordained" preachers who are farmers and laborers.

Many of these untrained men are leaders in the communities and by virtue of their position as "preachers" express the will of the people. Most of these men do not preach in their own communities. To quote again from Elizabeth Hooker: "Three-fourths of the churches surveyed had ministers living elsewhere who came periodically to preach. The preachers of something more than one-sixth of the churches lived in the same com-

munities as the churches, but each gave part of his time to one or more churches or to some other occupation. Only 1 church in 50 had a resident minister devoting his whole time to its service . . . The rest of the churches had no regular minister . . . Five out of eight of the preachers have some other bread-winning occupation. Far more follow farming than any other occupation . . . Of those who gave their whole time to the ministry just about half served four churches or more, a proportion between three and four times as high as the national average. On the other hand, only about one-fifth of the ministers without other occupations served one church only." One reason for the comparatively large number of churches served by ministers with other occupations is the small amount expended for the preacher's salary. In some communities the preachers are paid nothing for their services.

An effort is being made to provide training and stimulation for some of these men by way of the rural church program of the Council of Southern Mountain Workers, which program is sponsored by the Home Missions Council and which strives for the following goals:

1. To help the preachers discover the resources of their community which can be used and developed. These resources are three: natural — human—spiritual. There is a relationship between and an interdependence of these resources.

2. To train them in the use and stewardship of the resources so that they may know the relationship between good churches, good homes and good land; to see the relationship between *soil* erosion and *soul* erosion. Hence, it is important for the ministers to see what land means in terms of human values when it is conserved. God placed man in a garden to dress it and keep it. Man was given dominion over the earth. But as the prophet Jeremiah said long ago: "Man has sinned against the land; he has defiled the land."

3. To get rural ministers and other rural leaders together for the purpose of discussing areas of community improvement. Rural ministers should know and understand the programs of the county agent, home agent, Farm Security Administration

supervisor, Tennessee Valley Authority leaders, soil conservationists, foresters, public health officers, public welfare workers and other agencies. It is advantageous for ministers to learn from others who are working with the same people. The rural leaders who know the preachers can tell them how they feel about the church and its program. The preachers are given an opportunity to express themselves, also. This is a two-way educational process which creates understanding, sympathy and goodwill.

4. To help them recognize the possibilities of their churches as community centers; as an integrating and coordinating force interested in the total welfare of man and the improvement of community life.

5. To help create a fellowship between ministers within an area across denominational lines.

Since the initiation of this program, conferences have been held in Kentucky, Tennessee and North Carolina. The themes have been *Building The Kingdom of God in the Countryside* and *The Minister and His Community*. An attempt has been made to reach men of varied backgrounds, interest and training. In planning these conferences with ministers, educational leaders, county agents and other rural leaders the following questions are asked: What curriculum will be of common interest? What approach should be employed in presenting the broader social aspects of religion? What attitudes will the ministers bring with them to such a conference? Will they go back to their communities content to carry on the same program which they have had in the past? Will this conference help the ministers utilize their community resources?

In order for a minister to do effective work it is imperative that he have a complete understanding of his community and its resources. He must be aware of the social and economic trends within his community and its relationship to other communities. He must know how his people earn their living and what their standard of living is; what the primary interests of the people are; what resources they have. A knowledge of the community needs is basic if the minister is to envisage its possibilities. This job of enumerating all these elements in the community is a never-ending task, but a preacher who is encouraged to

study his own community will be able to better see his role and perform it much more effectively.

Once a preacher becomes conscious that his work is in a community rather than with just the members of his own "flock" or congregation, his understanding of stewardship will be broadened. He will become aware of new relationships; religion will be part of all life and not just a segment. This new conception of stewardship will be related to the land and to all of the community institutions as well as to "money, time and talents." Perhaps for the first time in his ministry he will preach a sermon on "The Sacredness of the Soil" or "The Holy Earth", and he will find joy in its preparation and delivery and a fine response from his people. A preacher has a heart-warming experience when he becomes aware of the *soul-soil* relationship.

Through these conferences sponsored by the Council of Southern Mountain Workers many rural ministers have been helped; however, there are many barriers which impede progress. It is difficult to get untrained ministers to attend conferences, even when they are conducted by their own denominations. While the untrained ministers in the area far outnumber those who are well trained, the former group is usually in a minority at a conference even when it is set up primarily to reach them. Several reasons may be advanced for this: (1) There is no compulsion of church organization to attend a conference sponsored by an inter- or a non-denominational organization. (2) Most of the untrained men are loathe to attend any inter-denominational meeting because they fear censure by their brethren. Some of them speak out against "unionization" and inter-denominational activities. (3) Many of the preachers do not attend conferences because they stand in awe of the educational institutions which co-sponsor them. They have had little training themselves and are embarrassed when they rub shoulders with better trained men. Some think that the college church where the meetings are held is vastly different from their church. (4) Some do not attend because they object to the recreational program sponsored by the schools where the meetings are held.

The above reasons indicate why untrained rural

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CHRISTMAS DANCE SCHOOL: *Two Impressions*

ARTHUR KATONA

It was my good fortune to attend the Christmas Country Dance School of 1945 at Berea College. The School represented a real contribution to me, in the first place, to my fellow students, to the Southern Mountain region and to the nation at large.

It impressed me in many ways, but what comes to my mind at once and, I suppose, because it gives me a lot of satisfaction was the manner in which an immediate, superficial impression gave way to a solid, lasting one that remains with me. At first, even in the American dances, I missed the boisterous and lusty exuberance of the Western squares to which I had long been accustomed in the West and Middle West. I felt uneasy as one does when a customary thing is left out. But after a time the gaiety of the English country dances took hold and I soon "felt the spirit" and thank the saints for my conversion. The music of the English country dances seemed to be "lilting melodic rhythms." These sprightly airs stayed with one like the haunting of blithe spirits. Theirs was a quaint quality of nimble restraint, light, bright and gay.

First of all, the blend of high seriousness and good humor shown by the leaders impressed me profoundly. They believed in the School, enjoyed it thoroughly, and their spirit infected the students. Theirs was a tremendous job to keep the school going on the high level set up for it, a level that included the difficult harmonizing of artistry and good fun. Cheerful, cordial and energetic, they made us feel we were all friends in a worthy enterprise.

Secondly, several exhibition dances stand out in my mind and exemplify that blend of artistry and enjoyment that a genuine folk dance achieves. For technical mastery is a delight to feel and behold; it makes for pride in both participant and observer; and the joy of rhythmical abandon to music is the dancer's treasured experience. To be "in the groove" and "out of the world" at the same time is a wondrous sensation.

But most lasting of all impressions is that of the intangible values contributed by the session. The School attempts to preserve and maintain the

best folk traditions of the Southern Mountain area. It does this for the people of the area and for the people of the entire country. The loss of these fine cultural traditions would be an immeasurable spiritual loss for the nation. Commercialization has been making steady inroads into our cultural stores and the folk arts, it seems, have been especially hard hit. It behooves all of us to take stock and join forces to protect the values here. The School represents such a joining of forces; it is a co-mingling of like-minded persons in a worthy enterprise. In this connection I was much impressed with the sincerity and genuineness of the School's members. The great majority were group and community leaders devoted to their work. They believed whole-heartedly in the values they stood for and in the people they served. In a time when "money talks" and paramount considerations are "how much is there in it?" it warms the heart to meet folks who hold to sharing the good life and making it richer with things of the spirit.

We met at the School as friends on the most solid social basis, that of common interests and ideals. It was easy and natural to use first names and with them congenial talk and laughter came as a matter of course. Again it was demonstrated that folk songs and dances are most effective socializers. And here is a lesson for those concerned about the future of democracy. When a people can play and sing together, we need not fear for the social order. Schools like this may well serve as leads to those seeking ways and means to make our democracy live and grow.

Heartening to everyone of us was the mutual encouragement and stimulation growing out of our get-togethers. For one cannot work alone, no matter how noble the cause; one needs to borrow from and lend strength to others. It buoys up the spirit to commune with one's fellows and share ideas and experiences. The discussions that were part of each day's schedule organized these exchanges and sharings on a level of high purpose. One felt bolstered up in his resolve to preserve and enlarge upon the cultural values that all believed in.

In sum, the School gave us fine fellowship, spiritual strength, an education that included new cultural offerings for many of us, and throughout all a good time.

A critical appraisal of the School I leave for those better qualified persons who can improve its effectiveness. I can make only a few general observations from the point of view of a sociologist concerned with the folk arts and our responsibilities toward them.

Cultural diversity enriches and unifies a nation, for when the different social groups give and take on a democratic basis, they add to the common store and feel they all have a stake in it. We Americans, it is said, are the most mobile of peoples and yet notoriously provincial, sectionally and nationally. We don't seem to understand each other and we don't understand outsiders. Here is where the folk arts of our own groups and of other nations may help. Let us share them and grow closer in the sharing.

Here, however, those of us who are culturally concerned should bear in mind that the folk arts are continually corroded by two forces: (1) debasement on the part of the commercially-minded, (2) overrefinement on the part of the esthetes. These influences have almost ruined some of our finest folk traditions; I have in mind, for instance, authentic Negro spirituals and jazz. The School within itself runs no danger as far as the first of these forces is concerned, but it should keep on guard against the second.

And yet in promoting the folk arts, it seems to me that we might employ the very agencies near-monopolized by the commercial interests, namely, the movies, radio and press. After all, these are but tools that may be ill used or well used. It is hoped that these mass means of communication might be a way of bringing this kind of recreation to the many. Folk art is popular art in the deepest sense of the term. Certainly, a people singing the poignant "On Top of Old Smoky" is more rich in heart than a people singing the hit-parade "Pistol Packing Mama."

Otherwise the School and its members, socially conscious devotees though they be, may become a cultural island flooded on all sides by the rising tides of commercialization and vulgarity. This is better, of course, than losing completely the worthwhile traditions now being held to. These

are preserved, at least, though not spread and shared.

BETSY BANKART

To the uninitiated we might seem mildly daft at the Christmas Country Dance School. We do folk dancing and Morris and sword from after breakfast till bedtime, begrudging even the hours out for meals. Then, when we tire ourselves out, we sit and talk folk dancing. But not for long, because it is next to impossible to think about it much and not do it. After a few days of this regime, our muscles ache, joints creak, and every step is agony—unless it's a dancing step.

In Scandinavia there are said to be small animals called marmots which, now and then, when they get a gleam in their eyes and eagerness in their feet, cannot be restrained from running on and on toward self-destruction. Perhaps I would see a closer analogy between that bit of scientific lore and the behavior of the dancers, were I not myself a new and enthusiastic convert to folk dancing and able to tell all about it with the glib assurance of short acquaintance and small knowledge.

But this group of otherwise rational citizens has not gone off the beam. Like skiers and model plane builders and amateur photographers and stamp collectors and countless others, they belong to the multitudes who have set out to pick up a sport or hobby and, in a man-bites-dog turn of events, have found themselves picked up and swept away with enthusiasm for their leisure time activities.

This year seventy-odd people attended the Christmas School held annually at Berea, Kentucky. The group was highly diversified, coming from all parts of the Southern Mountains, the Mid-West, and East. In age the dancers began at high school level and went to—how old did you say you are, grandpa? As well as the wide range of geography and age, previous training was also greatly assorted, including some who had never done folk dancing before. One such, who found himself involved suddenly and to his surprise in a rather difficult American set, said, "This may be 'Hull's Victory', but it sure is Brown's defeat!"

But the defeats, I believe, were few, for the courses offered gave a wide enough choice to suit

all comers, and everyone seemed to get along amazingly well, both individually and as a group.

As the name implies, the Country Dance School emphasizes just that, but its members are perfectly willing to acknowledge that there are other kinds of recreation. When the dancers had to pause for breath, singing and recorder playing, folk tales and puppetry, had their innings.

The purpose of the school is primarily to train leaders from the Southern Appalachians, who return to their communities and develop recreation programs. It goes hand in hand with the field work done by Miss Marie Marvel and Mr. Frank Smith. Often leaders come to learn the dances to be used at the Mountain Folk Festival the following spring, in order to be better able to train their young people in the correct patterns and style. While it may seem incongruous to teach folk material of this region to the people who live in it, such instruction helps set high standards. Through the use of dances other than American, the school provides new material. Since the background of most mountain people was originally Northern European for the most part, Danish and English dances seem congenial. They make variety in the dance diet.

More and more people from other regions of the country hear about Christmas School and want to come too. Whether they are looking for some specific training or for an enjoyable week, they come in contact with some of the richest cultural heritage in the United States today. Christmas School, interpreting this region to the rest of the land, presented some phases of its culture, so that whoever ran — or danced — might read. The people's characteristics show in their folk games and especially, I think, in their music. A song from the Ritchie family of Viper, Kentucky, for example, seems to tell a great deal about the mountains and their emotional climate.

Down in some lone valley,
In a lonesome place,
Where the wild birds do whistle
And their notes do increase . . .

is the setting for independent people who lead simple lives, touched with melancholy. To me, born and brought up in New England, there is something similar in feeling between my own bleak coast and the granite-hard Calvinists who settled it, and these abrupt mountains and their inhab-

itants.

While it is all very well to speak in broad terms of cultural background, an institution such as the Christmas School sounds a little like a voice crying in the wilderness. We were only seventy strong, and the people who gain their culture and kill their spare time in darkened movie houses number, I am told, about 77,000,000 every week. Such figures seem to indicate that we are flying in the face of fate; we are struggling with an irresistible wave of the future. We look like the Dutch boy who put his finger in the hole in the dike to hold back the hungry seas. It may seem useless to dam the flowing tide, but our efforts are not in vain, we believe, for all over the country there appears to be a new interest in folk dancing. We can claim kinship with devotees of squares in Ohio and other states and regions, with groups such as the Country Dance Society who specialize in the traditions of Europe, and with the Henry Fords who plunged hammer and tong into the revival of folk dancing, adding impetus to the swelling movement. We must also acknowledge a few black sheep cousins among wild and over-enthusiastic exponents in some circles, who are under the illusion that "barn dance" is to be interpreted literally, and dress as if they were going to curry the horses not engage in social activity.

Varied though its followers are, folk dancing fills a human need for creative recreation. Therein lies the explanation for its new success. Though its antecedents are hoary with age, the current revival of the art is not for the sake of mere antiquarian interest. Figure dancing would be as unexciting as yesterday's left-overs if the performers strove to please an audience, or perfectly to imitate the way granny used to do it. A dancer's style must suit the tradition and fit the actions of the others in the set, but it must be his own expression too. As the dance lives through re-creation and reinterpretation, so also is the participant renewed and recreated. People enjoy dancing and singing, but their pleasure is important as a sign of something more, even as a tulip-grower is glad to see his fields of flowers, not for their own sake, but as an indication of healthy growth. I am convinced that country dancing is a "grass-roots" movement that builds in terms of people to prevent erosion of the soul.

AMONG THE BOOKS

THE FARMER AND THE REST OF US by Arthur Moore; Little, Brown Company, Boston, 1945, \$2.50

This is a most readable book dealing with the problem of American agriculture. The author, editor of the Bloomington, Illinois, *DAILY PANTAGRAPH*, fascinates the reader with his penetrating analysis of the contemporary farming situation. A facile journalistic style is made particularly interesting by many thumbnail sketches of farm leaders like Earl Smith of the Illinois Agricultural Association, Murray Lincoln of the Ohio Farm Bureau and countless farmers of the rich corn-belt McLean County in Illinois. Through the farm practices and home-spun philosophy of the latter we are shown with clarity that it is time for the American people, farmers and town dwellers alike, to decide the kind of agriculture they will have in this country.

His argument is clear and well illustrated. Moreover it is based on a realistic purpose which ought to be the concern of everyone, namely, the protection of our food and fibre resources. With copious quotations from world authorities and with much emphasis he impresses upon the reader the precarious basis we now have for providing a nutritionally adequate supply of food for an increasing world population. This concern for the food supply is one hardly understandable to the average American with his over-confidence in the productiveness of American farms. He would be incredulous at the suggestion that the United States is no longer a surplus food nation with the consumption of food almost equal to production during the last sixty years. The author quotes this arresting statement from a report of the National Resources Board: "There has been no notable increase in crop yields for several decades." When the population has increased a third during that time it is not surprising that the author maintains that the consideration of the condition of the pantry and the prospect of keeping it well-stocked in the future is the principal concern of this book.

So far the argument of the book is hardly original. It is merely a very emphatic presentation of the underlying premise and the primary criterion by which all plans for agriculture are to

be judged. An agrarian program that will insure our food supply both now and in the future is the one America must choose if we are to have real enlightened self-interest as well as to be our brother's keeper.

In the light of the above criterion the author weighs a variety of proposals and panaceas for agriculture, finds many of these wanting and finally sets forth a long list of projected reforms which might be effected if we had more understanding of how to bring about these desired changes in the rich as well as the less favored farming areas.

Many farmers and farm economists look to price as the salvation of the agriculturist and his decent standard of living. Moore points out a number of fallacies in the frequently heard cry that price is everything. Adequate prices are important but they are not the cure-all. His original thinking is evident in the chain of cause and effect which he points out as taking place in McLean County when corn is \$1.07 a bushel. In the first place many farmers will immediately move to the town. This means that a tenant will be operating the farm which must now support the owner living in retirement as well as the tenant so that two families must now be supported by the same number of acres which formerly supported only one. In this kind of a bargain the depletion of soil fertility is bound to follow as the tenant seeks to exact from the land his dues to the owner. This in turn may temporarily increase food supply but in the long run is damaging to a permanent agriculture, and therefore to the future food-supply of the nation. Such effects may seem far off and too incalculably human to the economist investigating the intricacies of price but the result pointed out by Moore is inexorable even though somewhat remote. This is only one of the fallacies he points out in the "price is everything" theory, but it is a good example of his probing type of thought.

The city-bred person most frequently explains away all Malthusian worries concerning the future supply by pointing to technological improvement as the sole answer to this problem. How often do we hear people say with Polvanna optimism,

"Oh, science will find a way of increasing the food supply indefinitely!" Again, thinking very originally the author uses the breeding of hybrid seed corn as an example of how a most obvious contribution of science to increased yield may not necessarily contribute to the well-being of the farmer, except for "the farmer who gets there first." When the increased yield is adjusted to the existing economic system, the food supply is enhanced but agriculture as an industry does not benefit and the farmer is still confronted with much the same problems as before the discovery. If the farmer's position is uncertain as a result of improved techniques then much more is needed before a stable agriculture and an insured food supply for the future is possible.

Moore now turns in his argument from price and technology to the farmer as a person—"the man who joins organizations, who votes, who has ideas about how to spend his money, about his place in society, and about the future of his children." Here, too, the farmer and his well-wishers are subject to policies that may be ultimately self-defeating to both the farmer and the food supply. There is space here to mention only a few. Many of the farm organizations are too much concerned as to their immediate advantages, ignoring their common interests particularly with the wage earner who is potentially the farmer's best customer. Agrarian and farm-labor movements, uniting in times of depression, disintegrate when speculation is possible as the price of land rises and the commercial idea of success becomes dominant. The author piles up evidence controverting the oft-held idea that the factory farm, either corporative or cooperative, is a more efficient kind of agriculture. The number of large corporation farms has actually decreased, contrary to popular notion.

In the light of the above analysis and not because of any sentimental view of rural life Moore concludes the following policies to be both essential and urgent in bringing health to agriculture and thereby an adequate nutrition for our future citizens yet unborn.

- (1) "The nation should reaffirm its traditional confidence in the family farmer and then act consistently and boldly to strengthen him."
- (2) Educational agencies like agricultural extension and others must help the farmer more

than heretofore in understanding his position in the whole economic and social system.

(3) At all costs the soil must be preserved. The war has seen a prodigious amount of food production but the cost has been heavy in soil depletion. The soil must be rehabilitated just as the veteran who has spirit and health to renew. In this connection the author's argument is most pertinent to all workers among rural people whether in the mountains or the corn-belt. The farmer's well-being and satisfaction with rural life are closely bound up with the conservation of the soil.

(4) The establishment of a permanent and attractive agriculture in the United States is in the last analysis a moral problem, as much as an economic or technological one. Liberty Hyde Bailey, outstanding among American rural philosophers, wrote, "The morals of land management are more important than the economics of land management." Here lies one of the great opportunities for the schools, extension service, the community centers and rural churches in the mountain region of rural America.

—William G. Klein

TEACHER IN AMERICA, by Jacques Barzun. Little, Brown and Company. \$3.00.

Widening the horizon, giving far glimpses of the distances the human race might journey, these are the rewards Professor Barzun offers to the open-minded reader who will travel with him over the road built by his own years of fruitful teaching. In these days of increasing insistence on academic technicalities and the proper letters after one's name, such a book as this is needed to remind us all that teaching is a thing of the spirit, and that true teaching can be reached only in spirit and in truth. "Much that the public demands from education," explains Barzun, "comes, not from a course, but from a teacher; not from a curriculum, but from a human soul."

No brief review can include all of Barzun's incisive observations on teaching practices, as they are or as they should be. A few quotations, however, will strike responsive chords in faithful instructors and perhaps present unsuspected points of view to parents and others deeply concerned with education.

If all the definitions of education since time be-

gan could be strung together, they would make a triple girdle around the globe; yet new ones are made for every generation. States Barzun, "Education is a discipline of the individual himself, and in this sense is synonymous with civilization." The born teacher shows the student how to work by himself, thus leading toward permanent creation.

"Teaching is not a process; it is a developing emotional situation." The great secret of true teaching is discovering "the first step" for each student and building up from that level. This "takes the stubbornness of a saint and the imagination of a demon." Unerring comprehension of the inner workings of the student's mind is the indispensable requisite of a real teacher.

Barzun has a thought for those, and they are legion, who think of teaching as a haven for the weak and laggard in life's struggle. "An hour of teaching is certainly the equivalent of a whole morning of office work." What shrieking among the office-workers!

No teacher has ever become great without a profound sense of humor. Comments Barzun, "Tutoring a single person makes you understand what a dynamo feels like when it is discharging into a non-conductor."

Professor Barzun is invaluable as a guide for young teachers, not in laying out cut and dried "method plans," but in giving the absolutely basic principles of imparting knowledge. "The subject should become an object present before the class," a clear and rounded whole. He is not afraid to say that "teaching cannot go on without the building up of certain habits," a statement with which many so-called progressive educators have not been in agreement. Barzun emphasizes two necessary habits: thinking and attention. No one who is entering the field of teaching or who has not become moss-bound in the work can fail to be inspired and invigorated by the Professor's comments on thinking and by his analysis of attention. His own crystal-clear thinking makes him demand unflinching precision from every student.

As the author's experience in teaching has been entirely in college work, his point of view throughout the book is largely that of the college teacher; but in its presentation of fundamentals in teaching the book is invaluable to every teacher, from primary on. Parents, too, will find much, much in it to ponder. For if parents knew more about

what good teaching really is, would they leave good teachers unsupported in their labors, or, worse yet, would they tolerate so easily some of the wretched teaching cursing the schools of today?

One of the greatest possible satisfactions that the experienced teacher finds in this illuminating book is discovering some principle emphasized and extolled that she herself has found vital in genuine teaching. So many really fine teachers work endlessly on without outside commendation that such corroboration is heartening. For instance, this reviewer has long held that a good teacher must have something of the dramatic within herself in order to hold the attention of the class. Barzun devotes considerable space to this point and cites examples of his own teachers who were effectively dramatic, though in different ways.

After Barzun has presented his conception of what in general is needed to make good teaching, he devotes three chapters to the immortal three R's, but with what a penetrating point of view! No more primness of form, no spluttering of words, words, words will satisfy his exacting standards. He goes to the root of one of the perennial discussions of pedagogy—is the teacher of English the only one who should stress the correct use of our language?

When Barzun reaches the final "R", he flatly lays the arithmetical bewilderment of so many people to poor teaching, especially to the lack of clear explanation of processes and reasons therefor.

In his chapter on science Barzun expresses his distrust of the teaching and the emphasis on science in secondary schools and colleges as the only proper preparation for a scientific career later on. He feels very strongly that in any such preparation there must be a balance between scientific subjects and the liberal arts, which in recent years have been almost relegated to the shelves by the laboratory workers.

To those readers old enough to have finished their formal education before there was real teaching of art, either pictorial or musical, Professor Barzun's ideas about developing real musical interest in students are breath-taking. Perhaps if Barzun's suggestions strike fire in our educators as they should, in some not too far-off day American men and women, already showing a definite

interest in both pictorial and musical art, will receive the benefit of wise training in their youth.

One of the many factors that have combined to make Jacques Barzun peculiarly well-fitted to produce this thought-stirring volume is his foreign birth and training. Of French birth, Barzun can look with a clearer eye into the problems of teaching in America because he has a different background from his fellow-teachers. He does not merely accept; he tests. And as he tests, he draws conclusions.

As has been said above, this book is an absolute must for every teacher, prospective or many-yearred. If it could be read and digested by all intelligent adults who would thereafter combine to utilize in American teaching the sane and wise suggestions of Professor Barzun, possibly, just possibly, there might be a lessening of the continual carping against educational methods which has been a national characteristic for more than fifty years.

—Edna O. Spinney

BEHOLD YOUR KING, by Florence Marvyne Bauer. The Bobbs-Merrill Co. New York, 1945 \$2.75

There are reviewers who would scan the pages of this book for literary gems, others for philosophic insights, others for sociological data, while most reviewers would seek some message for our day. This reviewer however approaches it merely with a Biblical interest. This book may very well be called "just another novel of New Testament times" like the more famous book "The Robe." That it is. The story concerns a young man from Cyrene, Jonathan by name. The historic period is from A.D. 27 to A.D. 30. The book opens with a Prologue containing two imaginary letters. These aid the reader to set the stage for the novel.

The major portion of the book is divided into four Parts. Part I entitled "A Traveler from Cyrene" introduces us to the characters, the historic period, the customs and environmental features of the story. Part II entitled "Jonathan's Choice" reveals the marriage customs of the Jews of that period, Jonathan's choice is between the family-chosen Jewess, Judith, and his own ro-

mantic choice, a certain Elizabeth, widowed sister of Chuza, Herod's steward. Part III entitled "Two Messiahs" relates Jonathan's struggle between the choice of Messiah—the political one personified by Miss Bauer in the famous Barabbas; the spiritual one, Jesus of Nazareth. Jonathan becomes a follower of Jesus and is disinherited by his rich uncle, Joseph of Aramathea. Part IV entitled "Jesus of Nazareth, King of the Jews" brings the story to a triumphant climax with the conversion of Joseph of Aramathea to the way of Jesus. The account ends with the crucifixion of Jesus.

The novel concludes with an Epilogue containing a letter in which Miss Bauer merely hints at two great questions raised by the story: did Jonathan actually marry Elizabeth? did Jesus return from the grave?

As a friend of the author has remarked to this reviewer: for a woman who has never been to Palestine, the descriptions given on the scenery and customs are superb. Her imagination must have been vivid, and as accurate as her research would allow. This is one of the finest features of the whole story. The Bible lives again in human drama, with color and tone. There is a fine portrayal of Jewish and Roman customs of the period.

Miss Bauer's book, however, is built around rather recent tendencies in New Testament scholastic circles where great stress is laid upon the historic validity of the Gospel of John as over against the Synoptic Gospels, Matthew, Mark and Luke. The present reviewer feels that Miss Bauer depends too heavily upon Johannine incidents for her contacts with and interpretations of the life of Jesus: such as the wedding in Cana, Nicodemus on the housetop, the cleansing of the Temple early in Jesus' ministry, the feeding of the five thousand, John's recorded words of Jesus from the Cross, and John's emphasis upon the importance of miracles to prove the divinity of Jesus.

However, this book will be a source of pleasure in the revitalization of the first Christian century as well as in the creation of a better understanding of our New Testament and of our Master, Jesus of Nazareth.

—Ira Jay Martin, 3rd

THREE O'CLOCK DINNER by Josephine Pinckney, The Viking Press, New York, 1945

To read this book is to take a pleasant, absorbing vacation into the complex of colors, smells, and weather that is summer in Charleston, South Carolina—a sight-seeing trip, not only through the water-front, streets, and gardens of the little city, but also through the life of an “old family,” the Redcliffs, into the traditions, prejudices, tempers, and philosophies that are Charleston.

Nor is it a tour in which you can sit back and look out your window, interested but still remote and self-contained, on a segment of American life, with such pressing, easy Southern hospitality, such familiar, gossipy, nudging persuasion does Miss Pinckney precipitate the reader into the very minds and hearts of the Redcliff family.

From the first page, when Judith, the young widow of Fen Redcliff awakes alone into the hot dawn, we are drawn with her, through her curiosity and fond concern over her revolutionary young brother-in-law Tad's relationship with the spurious Lorena Hessenwinkle, into a more and more violent whirlpool of troubled family waters. When at last we swim clear, leaving the others behind, and Judith alone again, but for the young illegitimate son of her dead husband and Lorena, we say with Julian Redcliff, “How tiring all these people were—their over-active emotions suck you in and wear you to a nub.”

Tiring, it is never for a moment a tiresome book, nor is it soul-shaking. Can a novel be criticized for being too absorbing? I did not find it a refreshing book, as I could perhaps had I been given more time and the right to stand aloof and draw conclusions, new ideas, new emotions from the problems of family life that is motivated so strongly by its interdependence and love of its members and environment.

But it is a very human book, cleverly written, of very human people who are primarily, as perhaps we are all, prisoners of a time and place.

—Adah L. Allen Wager

PAMPHLETS

RACE DISCRIMINATION AND THE LAW by Carey McWilliams, 10c. National Federation for Constitutional Liberties, 205 E. 42nd Street, New York, N.Y.

Carey McWilliams packs into twenty-four pages a convincing demonstration that laws can and do change accepted and habitual wrongs and re-pattern the mores of a people. He is a lawyer, documents his thesis amply and adds one more smashing argument to his list of anti-racial-prejudice publications.

* * *

RURAL COMMUNITY ACTION; MAY 15TH ISSUE OF SOCIAL ACTION, 10c Council for Social Action of the Congregational-Christian Churches, 289 4th Ave., New York 10, N. Y.

The story of Merom Institute in southern Indiana—an experimental project in community understanding and cooperative action. An engaging story and one dares to believe it will be able to avoid the errors of the much talked about Delta Cooperative Farms where philanthropy and remote control played a destructive role.

* * *

VOLUNTARY MEDICAL INSURANCE IN THE UNITED STATES by Helen H. Avnet, 107 pages, \$1.00. Medical Administration Service, 179 Broadway, New York 19, N.Y.

PREPAYMENT MEDICAL CARE ORGANIZATIONS by Margaret C. Klem. Division of Health and Disability Studies of the Social Security Board. 130 pages, 40c. Superintendent of Documents, U.S. Government Printing Office, Washington 25, D.C.

Two thorough accounts of non-profit medical insurance plans to date—mostly hospital care. Nearly 12,000,000 persons are now enrolled under plans approved by the American Medical Association. Charges range from \$9.00 per year to \$24.00 for an individual and from \$22.00 up to \$84.00 per family, depending upon the service given. The Social Security account lists some 250.

—Alva W. Taylor

DECENTRALIZATION AND SOUTHERN APPALACHIA

(Continued from page 9)

quality is found in several counties, and might be utilized profitably.

The presence of such industrial plants as Alcoa, Tennessee Eastman, Enka, and others indicates that large scale production in some fields is possible. The presence of power and the need for additional safety may be relied upon to bring additional industrialization to the mountains in the future. Furthermore, the freight rates no longer operate as obstacles to the location of large industrial plants in this region.

As the territory becomes the center of more industrial production, demand for agricultural products will increase. The new market for vegetables, fruit, and poultry will change the farming pattern of the countryside. More farmers will engage in truck and vegetable farming, and crops that command higher prices will increase. The average per capita income of the farmers will rise, and those problems that accompany the present poverty will be greatly reduced or entirely disappear. A balanced economy which involves industrialization offers the most hopeful solution to our present economic and social ills. In achieving this balance the decentralization of industry may well play a very important part in the future economic and social progress of Southern Appalachia.

HELPING THE RURAL MINISTER

(Continued from page 16)

ministers do not take advantage of such opportunities. Future programs should be planned so that these barriers can be crossed. In addition to conferences which bring together only those who are vitally concerned in this program more could be done with individual ministers and communities. The response this past year has been rewarding. But the work is still in its beginning in that the field is so vast and the laborers are few.

CITIZENSHIP IN ACTION

A Committee of leading Kentucky citizens, to quote its own brochure "shocked to find that, of the forty-eight states, Kentucky stands close to the bottom in so many important things, felt that if the people of the state *knew* the facts, Kentucky would demand solutions," has begun its intensive and graphic state-wide program of getting facts to the people.

To date, two pamphlets, in the form of a report, have been published and circulated. The first, on Agriculture, enumerates the problems of the farmer, such as low water supply, transportation difficulties, high rental turnover, forest fires, need for rural electrification, need for better schools, needed development of religious opportunities, non-farm employment and employment service for rural people. The second, on Education, portrays in startling simplicity the gaps in the state's education program. On each page two questions are asked and answered, i.e. "How many children drop out of school?"—"Kentucky children enrolled in the first grade in 1932 numbered 114,123—BUT Kentucky children enrolled in the twelfth grade 12 years later numbered ONLY 14,884." The facts tell the story—and everything relevant, including teachers' salaries, the outmoded method of choosing the State Superintendent of Public Instruction, finance, and the outcome of poor education as it is reflected in citizenship and economics, is considered.

However graphic these reports are *per se*, they derive their greatest import in that they are the spontaneous and voluntary efforts of free citizens "whose objective is the welfare of all Kentucky." Headed by Harry W. Schacter of Louisville its officers and directors are a widely representative group from the market, forum and "tower." The Executive Director is Maurice D. Bement, 427 South Fourth Avenue, Louisville 2, Kentucky.

COPY WANTED

The Library at Princeton University has asked for a copy of MOUNTAIN LIFE AND WORK issued in the spring of 1944, Vol. XX:2. The Council office does not have a copy available. If any of our readers has such a copy to spare, will he please send it to the Council office for forwarding.

WHAT THEY ARE DOING

At KATE DUNCAN SMITH D. A. R. School, Grant, Alabama—Unicaps are being given free to twenty-five underweight children each day for four and one-half months. A careful record is being kept to determine such results as are apparent.

* * * *

At HOMEPLACE, Ary, Kentucky—The lean-to at the one-room school where a hot noon meal is served each day to thirty children is a cheerful room with cream walls, bright orange curtains made from feed sacks, and green linoleum at the "business end" of the floor. The cabinet near the range is built to fit the exact need of the room. Each child's food is supplemented with a Halibut Liver Oil capsule.

* * * *

The general store at PITTMAN CENTER, Sevierville, Tennessee, contains among its wares a display of new good current books of general interest.

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The problem of adequate nutrition is approached at IRON MOUNTAIN LUTHERAN SCHOOL in Virginia through a plan whereby milk goats and rabbits are loaned to needy families and then returned after a family of rabbits or goats has been started.

Nineteen Kentucky veterans of World War II received an intensive Short Course in Agriculture during January at BEREA COLLEGE. Full use of the school's abundant resources was made in teaching "Soil Management" and "Managing the Farm." A similar course given in January, 1945, was the first of its kind offered by any Kentucky college.

HIGHLAND SOCIETY IN TRANSITION

(Continued from page 3)

"belonging to" has not always been accompanied by "caring for."

The fact that proprietorship has not insured conservational husbandry requires some explanation. One observation relevant to this question is that the identification of a mountain dweller has not been with a specific house or a specific plot of ground; there has not been enough privacy or solitude to permit the development of such highly individualized proprietorship of specific objects. The region has been isolated, and the communities within it have been isolated, but the individuals within each community have been in close contact with each other. Nor is there enough durability in any of the objects to be possessed. Homes are built and fields tilled largely on the principle of "sufficient unto the day." The mountaineer's identification has been rather with a mode of life, a group of kinfolk, a neighborhood, all the houses and farms and hills in the environment of his childhood. Perhaps the resistance of the mountain person to assimilation in any culture that is strange to him—say that of an industrial city—is even stronger because of this fact. His nostalgia is for an integrated social environment, and not merely a set of personal experiences. For the same reason, the mountain man's resentment at invasion is strong. In general, he will seek to repulse what he interprets as a trespass of the community as readily, if not more so, than a trespass of his own land.

Population pressure and social disorganization

In part, the social disorganization of the area is a consequence of the invasion of the folk-society by external influences. In part, it is a consequence of resource-depleting customs and of accumulating population. Population pressure is usually discussed as a relation of people to resources, but there is also population pressure upon the very structure of society. A mere increase in bulk, unless prevented by migration from exceeding some maximum, imposes strains upon the organization of society that add to the confusion introduced by alien cultural influences. If population growth outruns the capacity of the mores and of local institutions for effective social control, disorder is inevitable. Certain mining areas in Eastern Ken-

tucky are notorious illustrations of this principal. One is reminded of Aesop's frog that burst in trying to stretch to the size of an ox.

Conclusion

The point of view developed in this article has not been completely exposed, nor is it adequately confirmed by reported facts. It is an hypothesis suggested and supported by several converging strands of observation. In summary, it is a theory that Highland society, although never a true folk-society, was predominantly folk-like in quality, and is now evidencing acute social disorganization. One implication is that Highland society is now ripe for the influence of active leadership, because the tempo of social change is accelerated but the directions of social change have not been fixed. Another implication is that many of the folk-like traits of the Highland society were of dubious survival value, are now clearly outmoded—and are symptoms of maladjustment. They call for replacement rather than preservation.

MARY ROSE McCORD: A TRIBUTE

(Continued from page 12)

fluences for the passage of a State Aid for Roads bill in Kentucky and with the county judge began to create public sentiment for this aid for Leslie County. Always with a flare for dramatizing an idea, she planned public meetings, good roads pageants, joint meetings of fiscal courts, delegations to Frankfort. When there was a reasonable county fund available, Miss McCord again spoke before the State Road Commission asking that the state duplicate the amount. So engaging was her five-minute talk that \$5,000 was added to the requested sum. "A thousand-dollar-a-minute speech" the papers called it.

On another dramatic day, the governor passed through Wooton en route to the county seat to discuss further road financing. Wooton women prepared a dinner, while children with banners and songs acted as gubernatorial escort. The fight for a highway was won and Route 80 opened Leslie and adjoining counties to motor traffic.

In other public matters, such as local option and orderly civic life, the Wooton leader built public sentiment. Of the old lawlessness they said "She didn't drive it out, she just counselled it out."

Of her work Miss McCord herself once wrote, "Although much time has been given to other lines of ministering 'in His name' to the whole man, the ministry of the church has always been first." From the services and Sunday Schools in the school building at Wooton, the staff also carried them to more sparsely settled creeks. Active young people's groups gave social life and training, and a church organization emerged. Miss McCord's dream of a church building did not materialize until after her retirement in 1932, but she was privileged to see the dedication of the lovely stone Mary Rose McCord Chapel, that in 1939 was added to the unit on the hillside above Wooton's Creek.

It is a hillside terraced and planted by her plans and hands; in their season, dogwood, iris, peonies, the gayest of summer flowers, chrysanthemums in late fall, distinguish the grounds that are still the center and heart of a community. Nor buildings nor planting nor people are a whit less a memorial to her.

The eagerness of Miss McCord's desire for creating beauty and human growth continued beyond her active years. In the county seat of Hyden, on Morris Fork with her friends Mr. and Mrs. Samuel Vander Meer, in Berea, in Illinois where her life began and ended, her experimental spirit continued to make its contribution. In Wooton, Mr. and Mrs. Deaton and Miss Minnie Klar long associated with Miss McCord, will keep warm the influence and tradition of her life. Thus the "tending of the vines" is being left to "younger fellow-workers of the soil" by the great-spirited men and women of Mary Rose McCord's generation in the southern mountains.

"----- So others shall
Take patience, labor, to their heart and hand,
From thy heart, and thy hand, and thy brave
cheer,
And God's grace fructify through thee to all."

ANNOUNCEMENTS

The Thirty-fourth Annual CONFERENCE OF SOUTHERN MOUNTAIN WORKERS will be held at the First Presbyterian Church, Church and State Streets, Knoxville, Tennessee, March 5, 6, 7. Conference Headquarters—Hotel Farragut. Conference Theme—"From War to Peace in the Mountains."

* * * *

Annual Meeting of the SOUTHERN HIGHLAND HANDICRAFT GUILD will be held on the afternoon of March 7th, following the Conference.

* * * *

HANDICRAFT - COMMUNITY RECREATION WORKSHOP at Gatlinburg, Tennessee, under the joint auspices of Pi Beta Phi School and the University of Tennessee June 12-July 19. For particulars write Miss Jessie W. Harris, School of Home Economics, University of Tennessee, Knoxville 16, Tennessee.

* * *

MOUNTAIN FOLK FESTIVAL

The Mountain Folk Festival will begin its second decade of existence with the event to be held at

Berea College on March 12 and 13, 1946. It will be a gala occasion with O. D. T. restrictions and war travel limitations a thing of the past. Visitors from the member centers of the Council of Southern Mountain Workers, as well as other representatives of schools, colleges, churches and community centers in the mountains and elsewhere will be welcome.

The Mountain Folk Festival seeks to encourage the preservation and recreational use of folk material: songs, games, stories and dances. Incidentally, it also unites groups in non-competitive recreation. Frankly it is just for fun. But at the same time, the Festival has what may be termed an artistic side. Young people in mountain centers are encouraged to gain skill in games, group dancing and singing. Puppetry and drama also have a place.

Participation is open to both groups and individuals. The conditions of membership, reservations and other information may be secured by sending a card to Frank H. Smith, Chairman, Festival Committee, Box 494 Berea College, Berea, Kentucky.



"The South must educate one-third of the Nation's children with one-sixth of the Nation's school revenues. According to the most conservative estimates the per capita ability of the richest State in the country to support education is six times as great as that of the poorest State In the South only 16 percent of the children enrolled in school are in high school as compared with 24 percent in States outside the South Adequate schools and other means of public education are indispensable to the successful functioning of a democratic nation."

—Report of the President on The Economic Conditions of the South

EDITORIALS

History teaches that each age has its particular opportunities for achievement, opportunities clearer seen with the perspective of history, to be sure, but obvious nevertheless to those who by wisdom and circumstance are able to exploit them. No opportunity seems as clear at the outset as when, at last, it flowers into achievement. The principal of radar is so simple—now that it is known.

Our time is not an exception to this save that the challenge is perhaps one of greater urgency and complexity than fifty years ago. In the Highlands the obvious things like roads and schools have come to many places, but so have other things not bargained for as the great social and economic forces of the world have, like a flood, reached up the farthest hollow, bringing a different set of problems, insidious, subtle, less easily outlined. What once appeared to be merely a matter of satisfying a hunger has turned out to be a problem of malnutrition requiring diagnosis and careful selection of diet and patient nurturing. What used to be the relatively simple and clear-cut matter of putting books into a child's hands so he could read and write has now become a matter of proper guidance, understanding economic trends, migration, of bridging clashing cultures. What was once the problem of the "hollow" is not inseparable from the problem of the region, of the nation, of the world.

Thus the opportunities for achievement on the part of those who have volunteered to lead and guide their fellows lie along the way of developing appreciation and understanding; of organization, interpretation, and most especially in seeing and promoting relationships that are the warp and woof of present day life. We are challenged with opportunity for community statesmanship never before known. The problem of living in this unprecedentedly complex world must be matched by breadth of vision, original thinking, adaptability and humility commensurate with the need. In no other part of America is there greater challenge and opportunity than here in the Southern Highlands.

The news of the death on January 29, 1946 of Miss May Stone comes to us just as this issue of MOUNTAIN LIFE AND WORK goes to press. It must be left for the next issue to carry the tribute to Miss Stone, which, like the one to Miss McCord appearing in the present number of MOUNTAIN LIFE AND WORK, can be of the dimension of her life and service. One of the "Quare Women" of a half century ago, Miss Stone lived to see her "quareness" become the norm and to see numerous young people striving to incorporate into their own life the pattern and spirit which set her apart from the folk who not unkindly called her and Miss Katherine Pettit the "Quare Women." With her passing Kentucky and the people of the Highlands in particular lose a great champion for whom pioneering meant more than opening up new land—it meant opening new opportunity and pushing back the horizon of the human spirit. She stood for robust living—being at one with nature—of voluntarily accepting hardship because life at its best must contain some element of self discipline. In these days of easy living and self interest such a loss as this is the more impressive.

"It is a serious time when you meet the last class of a semester and you wonder what you've done" is the way one person has stated what every conscientious person feels who is involved in the process of changing or directing human nature. Again and again we are confronted with the question of how much progress, if any, is being made. We seek a favorable answer and devise all sorts of quantitative measurements to evaluate and guide us. Indeed, such quantitative measurements as we are able to devise belong to man's best purposes in that they are meant to give accuracy, and hence to serve truth. They help decrease sham and to portray the situation as it actually is.

However, there is a relationship between our devotion to facts and the tendency of our time to make obeisance to material things; to lean heavily upon tangible achievement. Furthermore,

this is related to those approaches unduly stressing objective experience; the inevitability of progress and the self-sufficiency of man. As is being pointed out again and again by lay leaders as well as religious leaders and witnessed to by the events of the time, this is a limited point of view. It therefore follows that an exclusively objective interpretation of life, even if it were entirely possible, is also a limited one.

For life consists of "more than bread." There is that about it which is mysterious and intangible and will not be confined by logic nor be encompassed by numbers nor reflect itself on charts. Particularly is this true as it concerns the impact of person upon person and results of exposure to ideas even only partly understood.

This should be borne in mind in our planning for youth. But particularly it should be remembered when we seek for quantitative proof of what we have done. To be sure, there is the pos-

sibility that such a point of view might provide too much consolation for those unwilling to follow the discipline of getting facts and wisely using them. But on the other hand, such a point of view should not be overlooked by those who, having done their best, realize in all humility they may have done so little. For all through our relationships the leaven of ideas and attitudes is at work and this cannot be measured. The constant factor is time which is the Creator's gift. It was three hundred years before Christ was officially recognized at Rome. The child who is now finishing High School may be the son or daughter of the little boy who twenty years ago could not bring himself to stay in school longer than three months.

"It is a serious time when you meet the last class of a semester and you wonder what you've done." And we should ponder this fact in all humility. But we should remember, too, there is indiscernible achievement in church and school.



"We sometimes hear the expression 'Country life is so barren—that to me is its most discouraging aspect.' Much country life is truly barren but much more of it is only relatively and not essentially so. We must admit that civilization is at least partially veneer; polish does wonders for the appearance of folks as well as of furniture. But while the beauty of 'heart of oak' is enhanced by its 'finish', its utility is not destroyed by failure to polish it. Now much of the so-called barrenness of country life is the oak minus the polish. We come to regard polish as essential; it is largely relative. And not only may we apply the wrong standard to the situation, but our eyes may deceive us. To the uninitiated a clod of dry earth is the most unpromising of objects—it is cousin to the stone, and a type of barrenness. But to the elect it is pregnant with possibilities of seed-time and harvest, of a full fruitage, of abundance and content for man and beast. And there's many a farm home, plain to an extreme, devoid of the veneer, a home that to the man of the town seems lacking in all the things that season life, but a home which virtue, intelligence, thrift and courage transform into a garden of roses and a type of heaven. I do not justify neglect of the finer material things of life, nor plead for drab and homespun as passports to the courts of excellence; but I insist that the plainness, simple living, absence of luxury, lack of polish that may be met with in the country, do not necessarily accompany a condition barren of the essentials of the higher life."

—Kenyon L. Butterfield, quoted in CHAUTAUQUAN
v. 32 (1900-01), p. 27

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MOUNTAIN LIFE AND WORK

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